Linguoculturology as an Interpretation of the Main Terminological Concepts in the Language

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ABSTRACT

the article deals with the concept of linguoculturology (cultural linguistics), determines the undecidable relationship of a number of sciences. The article based on the cultural linguistics which analyzes mental and cultural characteristics of representatives of different ethnic groups, allowing to identify the features of their cultural values, the specifics of the concepts of the material and inner world of human beings.

KEYWORDS: *linguocultureme, language of culture, culturological text, concept of culture, subculture, linguocultural paradigm, cultural universality, cultural potential, cultural landmarks.*

The rapid globalization of the world's problems, the need to take account of the universal and the specific characteristics and behavior of various nations in the solution of various issues, the need to know in advance the situations in which the probability of cross–cultural misunderstanding, the importance of defining and exact designation of the cultural values that underlie communicative activity – all this is the reason that cultural studies is now experiencing a period of prosperity.

Linguoculturology as a special field of science has given rise to a number of productive concepts in modern linguistics: linguocultureme, language of culture, cultural text, concept of culture, subculture, linguocultural paradigm, cultural universality, cultural potential, cultural heritage, cultural traditions, cultural process, cultural instructions, etc. Also, the main conceptual apparatus of linguoculturology includes mentality, mentality, rituals, customs, cultural sphere, type of culture, civilization, paganism and others [2;89].

The most important of these concepts are the cultural seme, cultural background, cultural concept and cultural connotation, which can be expressed through linguistic units of cultural information.

Cultural semantics are semantic units, semantic symbols that are smaller and more universal than words. For example, in the words plov, doppi, ochak, the following cultural semantics can be distinguished: plov is an Uzbek national dish of rice, carrots, meat, onions and butter; doppi - Uzbek national headdress in the form of a circle or rectangle with an avra-lining, often tribal, pilt; A stove is a device in which a fire is kindled, and a cooking pot is placed on top.

The cultural background is a description of nominative units (words and phrases) that represent social life and historical events. For example, Daqqiyunus/Adam's "very old, ancient", jamalak comrade "childhood friend", red (used as a word for the October Revolution, Soviet power, army).

The two types of cultural information mentioned above are present in denotations and are well studied in linguistics.

Since cultural concepts are the names of abstract concepts, here cultural information is attached to the meaning, the core of the concept.

Cultural heritage is the transmission of cultural values and information important to culture.

Cultural traditions are a collection of valuable elements of social and cultural heritage.

The cultural process is the interaction of elements related to the system of cultural events.

Cultural space is a form of cultural existence in the minds of cultural figures. The cultural space is related to the cognitive space (individual and collective), since it is formed by all representatives of this cultural-national society, by all individual and collective spaces. For example, Russian cultural space, English cultural space, etc [5; 127].

A linguocultural paradigm is an ethnic, social, historical, scientific, etc. picture of the world. a set of language forms representing interrelated categories. The linguocultural paradigm combines concepts, categorical words, etc. Language forms form the basis of the paradigm [4;89].

Cultural tradition is a holistic phenomenon, representing the experience of socially stereotyped groups accumulated and reborn in society.

The cultural fund is a collection of knowledge of a representative of culture, his individual views in the field of national and world culture. But this is not the property of the individual, but the totality of the basic units belonging to this culture.

Mentality is a form of worldview in the categories and forms of the native language, which combines the intellectual, spiritual and volitional features of the national character. The unity of mentality is the concept of this culture. A. Ya. According to Gurevich, mentality is a way of seeing the world, not an idea. Mentality is not a philosophical, scientific or aesthetic system, it is a level of social thinking in which thought is inseparable from emotion. Folk mentality is relevant in important concepts of the language.

Mentality - (German Mentalität < lit. mens, mentis - mind, knowledge) the level of historical thinking of a society, nation, community or individual, cultural potential, their ability to analyze the laws of life, mental ability in certain social conditions, fortitude. Mentality is a category that reflects the mentality of the people, the internal structure and differentiation of its mental and spiritual forces. Mentality reflects the psycholinguistic intellects of linguistic and cultural communities of different sizes. According to the scientific literature (Yu.D. Apresyan, E.S. Yakovleva, O.A. Kornilov), the term mentality is understood as a deep mental structure that depends on sociocultural, linguistic, geographical and other factors. The mentality of a society, nation or individual also includes their unique traditions, customs, traditions, religious beliefs and superstitions.

The language of culture is the formation of the structure of existing or recreated ideas, concepts, images and other spiritual structures through a system of signs and their relationships.

Cultural connotation is an interpretation of the denotative or figuratively motivated aspects of culture. Cultural connotation is an indicator of the level of culture of the language. N.Yu. Shvedova singled out 20 categories of commonly used meanings in Russian: vitality, movement, state, object, dimension, place, time, etc. These categories constitute the spiritual criticism of the language. However, for each nation there are also special figurative-associative mechanisms that have a secondary metaphorical meaning. In Russia, for example, a dog (along with negative events) is associated with fidelity, fidelity, simplicity. In particular, these features are reflected in such phraseological units as dog fidelity, dog devotion, dog life; in Belarus, a dog personifies negative traits: ushyssa u sabachyu skuru (“becoming an inept, lazy person”), padshyty dogs (“bad person”); For Uzbeks, Kyrgyz and a number of other Turkic peoples, a dog is an insult. In Russia, pigs are a) unclean, b) ungrateful, c) rude; among the British, the pig personifies ahofat, and among the Uzbeks, Kyrgyz, Kazakhs and other Muslim peoples, the pig personifies a purely religious insult; In Vietnam, the pig is a symbol of stupidity [3;56].

Thus, the words dog and pig have different connotations in different nations. This reflects the peculiar, individual metaphorical thinking of these peoples in the formation of their worldview. The given examples show that the formation of additional meanings - connotations - is specific for each language, each culture.

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